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ABSTRACT

This theme issue includes four articles on racism in colleges and public schools and on strategies to build ethnic and racial tolerance. "Affirmative Action: Not a Thing of the Past" (Linda Cantu) reviews the history of affirmative action and its positive effects on Hispanic and Black enrollment in higher education, discusses current efforts to dismantle affirmative action, and counters claims of reverse discrimination against White males. "Everything Old Seems New Again...Or Is It? Recognizing Aversive Racism" (Bradley Scott) discusses "aversive racism" (unconscious racial bias in persons espousing egalitarian values), provides examples of aversive racism in public schools, suggests ways that schools can preserve ethnic identity in the context of racial integration, and lists strategies that school administrators can use to prevent racism. "Celebrating Cultural Differences: Integrating the Language and Cultural of Staff and Students in Campus Life" (Aurelio M. Montemayor) describes a workshop in which educators recognize and categorize different aspects of culture and develop classroom activities that draw on students' family background and history. In "Sparing My Children from 'the Feeling,'" Raul Yzaguirre recounts the bias and discrimination experienced for decades by his family because of a "Mexican" name although six generations have been Americans by birth, and warns of "big brother" anti-immigration schemes. (SV)

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INTERCULTURAL DEVELOPMENT RESEARCH ASSOCIATION

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Affirmative Action: Not a Thing of the Past

Linda Cantu, M.A.

Affirmative action is linked intricately to discrimination in the United States. It was established, like the civil rights laws that preceded it, to correct discriminatory practices and racial injustices that permitted minorities and women to be excluded from equal opportunities in employment and education. Discriminatory practices have existed to keep one group of people, because of their race, religious preference or sex, from reaping the benefits of the "American dream."

The term "affirmative action" was first introduced in 1961 in President Kennedy's Executive Order #10925 stating that federal contractors should "take affirmative action to ensure that applicants are employed and that applicants are treated fairly during employment without regard to race, creed, color or national origin." This order's intent was to increase the qualification and availability of minorities in employment through outreach, recruiting and training, and other positive programs (Norton, 1987).

The federal government and the private sector use affirmative action to provide equal opportunity and access to education and employment for persons who have been traditionally underrepresented in these areas. The Supreme Court has supported affirmative action to help balance the rights of women and minorities in competing for the same jobs and opportunities as White males. The Supreme Court has even supported numerical remedies when addressing areas where there have been "traditionally segregated job categories" and "persistent and egregious discrimination" and "where necessary to dissipate the lingering effects of pervasive discrimination" (Norton, 1987).

Affirmative action has been utilized in three predominant ways. Its original intent was to assure that underrepresented groups, such as minorities and women, were more aggressively recruited for positions or opportunities in educational institutions or when applying for jobs. Employers and universities have been encouraged to create recruitment methods and policies that ensure underrepresented groups be in a pool of possible candidates for these opportunities. A second method of affirmative action establishes policies that set "goals and timetables." Goals and timetables, when introduced as policies, are not rigidly enforced. The third method, and probably the most controversial and stringent, sets "quotas" or "set-asides." This method specifies a certain percentage or actual number of positions be "set-aside" for minorities, women or other designated protected groups. It can also "set aside" or budget monies to be used specifically for protected groups (MALDEF, nd).

Some Positive Effects of Affirmative Action

The effects of affirmative action can be seen in colleges and universities such as at the University of California where, in 1990, the eligibility rate for Hispanic students from high schools in the surrounding area was 3 percent. In 1994, by using outreach programs, boosting financial aid availability and using more aggressive admissions, the rate of eligible students rose to 46 percent (MALDEF, nd).

The make-up of the student body of

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Popularized in the early 1970s by author Thomas Kuhn, "paradigms" are our models or patterns of reality, shaped by our understanding and experience into a system of rules and assumptions about the world around us. The call for restructuring in education, emerging from a profound sense that education is not working for all children, requires a transformation in how we see schools, students, and their families. If we are to find a new and equitable vision of what education can and should be, new lenses are required to change the way we look at schools and the populations in them – as demonstrated by our "Now" thinkers below.

THAT IS THEN . . . THIS IS NOW . . .

"Diversity, which is used to bring to mind the image of the melting pot, is today a politically correct call for group entitlements – the very quotas a majority of Americans oppose."

- Evan J. Kemp Jr., chair of the Equal Employment Opportunity Commission, *The Washington Post*, December 8, 1992

"I say segregation now, segregation tomorrow, and segregation forever!"

– Alabama Governor George Wallace in his inaugural address, 1963

"Some Mexicans are very bright, but you can't compare their brightest with the average white children. They are an inferior race."

– rural school superintendent. Quoted in *"Let All of Them Take Heed" Mexican Americans and the Campaign for Educational Equality in Texas, 1910-1981*

"The fact is we just don't have the tax base to educate half of northern Mexico."

– Frank Yturria, Virginia rancher and banker. Quoted in *U.S. News and World Report*, October 4, 1993

"Diversity was never the issue... diversity is a fact. The question is about inclusion or exclusion of whom, on what terms and for what purpose."

– Robert Terry. Quoted in *The Marquis*, November 1995, p. 18

"I think we need more understanding in race relationships as well as in math and biology."

– Howard Breckenridge, president, Plano, Texas, NAACP chapter. Quoted in *The Dallas Morning News*, July 1, 1990

"People tell me, 'I'm glad you said that.' But this is not a spectator sport. This is an activity that requires daily moral awakening as well as a commitment that leads to real change."

– Senator Bill Bradley (D-NJ) on times he has spoken out on racism. Quoted in *Parade Magazine*, January 3, 1993.

"Critics of diversity...seem to believe that the choices are either to include minorities and women or to have the best: White men. They don't say that of course. What they say is that making diversity a goal forces hiring by the numbers and puts employers in the position of explaining why they are short their 'quota' of Gujaratis, Amerinda or Serbo-Croatian Americans."

– William Raspberry, *The Washington Post*, December 23, 1992

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Everything Old Seems New Again...Or Is It?
Recognizing Aversive Racism

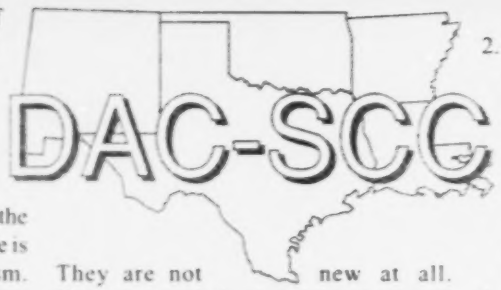
Bradley Scott, M.A.

It was in an October 1991 issue of *Ebony* magazine that I first became aware of a term called the *new racism*. In his article, "How to Survive the New Racism," Charles Whitaker described what some observers were calling the new attacks on the progress that had been made by African Americans. He said the new racism is different because its nature is more covert than traditional racism. Whitaker explained, "The use of incendiary code words, such as 'political correctness' and 'reverse discrimination,' has enabled the forces of bigotry to effectively dismantle the civil rights agenda while preserving the illusion of racial tolerance" (1991).

Although Whitaker's description helps to explain some of the open racial hostility and violence on school campuses throughout the region, it does not fully capture the nature of what seems to be occurring in schools: bigoted attitudes and prejudice; beliefs that one group is inferior to another thus justifying their inferior treatment; the rightness of whiteness; the arguable "genetic" bases of intelligence that supposedly prove the superiority of one race over another and that supposedly account for the "real" differences in achievement outcomes of some students when compared to others. These are all traditional trappings of racism and the discrimination it spawns.

The new racism is more than just the resurgence of racial tension, hostility and violence that is seen everywhere on public school and college campuses. It is more than just name calling, racial epithets, jokes, insensitive remarks and slurs that roll from people's mouths as easily as greetings. It is more than just denying people access to programs, activities and opportunities because of race and color. It is even more than just admitting that the over-representation of minorities in disciplinary actions, special education, alternative schools, and low-level dead-end courses or any other of the persistent barriers to excellence that occur in schools where minorities are concerned is just "one of those nuts that is tough to crack, but we're working on it."

While these examples are bad enough, they represent nothing more than the realities of racism that have historically existed.



They are not new at all. They are resurfacing in public schools and colleges to many people's horror, surprise and amazement (after all, weren't these things settled in the 1960s and '70s? Not really). Coupled with a lack of resolution to the matters of prejudice, racism and discrimination are the four differences that appear today, according to H. Ehrlich, and are unique in U.S. history (1995):

1. "The public and news media are paying more attention to the conflicts [that arise as a result of prejudice]."
2. "The racial conflicts and ethnoviolence of today are more violent than in earlier times. [It is difficult to justify this statement in light of the 3000-plus lynching of African Americans that have been reported in America since 1892.] Minorities are more likely to answer violence with violence which historically was not the case."
3. "A politically-sanctioned open opposition to the changing minority status occurred in the 1980s creating a reaction to the civil rights and civil liberties activities that emerged in the 1960s."
4. "Minorities, who are more empowered than in the past, are more willing to oppose openly and actively the prejudice, racism and discrimination which they encounter."

Everything Old Seems New *- continued on page 4*

What is Racism?

Racism is a developed set of attitudes that include antagonism based on the supposed superiority of one group or on the supposed inferiority of another group, premised solely on skin color or race. Some authors suggest that racism and White racism may be synonymous. Defining bigotry as a primarily White problem does disservice in two ways. It ignores the fact that racist attitudes can breed in any ethnic group and it undermines the expressed goals of this decade's most promising solution – multicultural education. Celebration of diversity is a better foundation for racial harmony than is class guilt, says Charles Glenn.

How do Racial Attitudes Form?

Kenneth Clarke details the developmental phases of racial attitudes in children. By age two, a child notices color differences. In the next two to four years, the child begins to identify with his or her own racial group. At that point she forms preference patterns on the basis of the prevailing attitude within the group and not by contact with a racially different group.

Parents are the earliest and most powerful source of racial attitudes (positive or negative), while peers run a close second. By the early grades, every child carries at least some stereotyping.

Institutional and cultural prejudices are more subtle because they are embedded in unexamined assumptions and established procedures. The roots of these are multigenerational and can persist even after years of legislative remedies.

A quarter century of desegregation has not yet solved the self-depreciation, low levels of educational performance or overall quality of life for people of color. Racism in any measure undermines children's self-esteem and erodes the educational process.

Reprinted from Beswick, Richard "Racism in America's Schools," *ERIC Clearinghouse on Educational Management* (ERIC Digest Series, Number EA49, 1990).

How Extensive is Racism in Public Schools?

In the progressively liberal, mostly White community of Eugene, Oregon, a study found that racism exists and may be on the increase. The report stressed the frequency of racial jokes and slurs, derogatory racial stereotyping and (less often) violent acts left unpunished by school authorities.

Augustine Garcia notes that our inner cities and areas of high density immigration (California, Florida) are experiencing the intimidation and irrational violence of Neo-Nazi skinheads and racial gangs. Children from dysfunctional families are particularly susceptible to peer pressure to adopt a racist posture.

It is not just the condescension and violence exhibited toward minorities that must be taken into account when looking at incidents of racism. Restrictions on minorities' opportunity to succeed are often racially determined. For example, Asian-Americans incur resentment for academic excellence and "overachieving." If racism is explicit at the street level of society, it is often implicit and equally entrenched at the highest levels.

Reprinted from: Beswick, Richard "Racism in America's Schools," *ERIC Clearinghouse on Educational Management* (ERIC Digest Series, Number EA49, 1990).

Everything Old Seems New *- continued from page 3*

The new racism appears to go even further. John Dovidio, a professor of psychology at Colgate University, describes the modern racism as a subtle and very real bias for many White Americans (1993). This is called *aversive racism*. Dovidio defines aversive racism as a "subtle form of bias characteristic of many White Americans who possess strong egalitarian values and who believe that they are not prejudiced...but many also possess negative racial feelings and beliefs that they are unaware of, or that they try to dissociate from their images of themselves as nonprejudiced."

The aversive (reluctant or unwilling) racist is in a struggle with a belief that all people are equal, but that some are still more equal than others. According to Dovidio, this leads to a troubling discrepancy between what people say and what they do. He also believes that this subtle bias helps to account significantly for the persistence of racism in U.S. society and its institutions:

> Because White aversive racists consciously recognize and endorse egalitarian values...they will not discriminate against Blacks in situations in which discrimination would be obvious to others or themselves.
>
> Discrimination will occur...when an aversive racist can justify or rationalize a negative response on the basis of some factor other than race (1993).

According to Dovidio, the aversive racist is characterized by the following five traits:

1. In contrast to the traditional racist, the aversive racist endorses fair and just treatment of all groups, at least in principle.
2. The aversive racist harbors negative feelings of discomfort toward other races and therefore avoids interracial interaction whenever possible.
3. When interracial contact is unavoidable, the aversive racist tries to disengage from interaction as quickly as possible.
4. When interracial contact cannot be avoided, the aversive racist adheres strictly to established rules and codes in these situations so as not to appear prejudiced.
5. When the aversive racist expresses negative feelings (thoughts, attitudes) about other races, he or she does so in ways that

Everything Old Seems New *- continued on page 9*

Examples of Aversive Racism in Public Schools

...A school system decides to create specific campuses for limited-English-proficient (LEP) students arguing that this is in the best interest of the students whose English language skills are so limited and they will be better served in an educational environment that they can relate to. Such students will be around other students who understand them, teachers who can communicate with them and support-people who know them. School officials say that this environment will nurture LEP students in a way that does not occur on their existing campuses where staff members lack the skills necessary to respond appropriately to their educational characteristics.

...A cluster of school systems have reached a settlement with the court to desegregate through an open enrollment system. The districts have agreed to allow African American students from the local urban area a choice to attend any of the schools in the county. In doing so, those predominantly White schools would be desegregated to some degree. The urban school district would also accept White students in a reciprocal manner. The receiving schools have made absolutely no attempt to prepare the gaining staffs or students for the possibility of receiving minority students. The curriculum, school culture, staff members and virtually all support personnel do not reflect the racial/ethnic diversity of the county (including the urban district which is predominantly minority). When asked by the state to explain why no changes were made to accommodate the presence of African American students, the districts took the position that they did not need to change. They stated that the very fact that African American students would be in a more enriched environment, around existing students and staffs, would be all they needed to improve their academic outcomes.

...A school district is using the magnet school concept to desegregate its schools. The district has placed a number of magnet schools on predominantly minority campuses. The magnets are established on a school-within-a-school concept, where the magnet is virtually separated physically, academically and socially from the remainder of the school. White parents have taken advantage of fairly excellent magnet programs by sending their children to the predominantly minority schools where the magnets are located. Minority parents have begun to raise objections to the set up because their children are receiving little or no benefits from the magnets being on their campuses. White parents agree and take the position that the magnets should be opened up to include more minorities provided the standards do not drop and the minority candidates meet all of the qualifications.

from the files of IDRA's Desegregation Assistance Center - South Central Collaborative

How is Racial Prejudice Reversed?

In addition to deeper curricular remedies, it is important to declare a public repugnance for racism. One such declaration, the Racism Free Zone, has been effective in Lane County, Oregon, schools. Developed by Clergy and Laity Concerned and modified from the Nuclear Free Zone concept, this program begins with a formal day of celebration. A plaque is prominently displayed that reads in part: "We will not make statements or symbols indicating racial prejudice. Freedom of speech does not extend to hurting others. Racism will not be tolerated and action will be taken to ensure this." White students acquire a feeling of ownership for this zone of protection, and minority students report a feeling of security and pride.

Far more ambitious is Project Reach, developed by the Arlington, Washington, School District. This four-phased experience takes mostly White communities through human relations skills, cultural self-awareness, multicultural training and cross-cultural encounters. Students research their own heritage to learn the fundamentals of culture; study other cultures through specially prepared booklets on Black, Asian, Mexican and Native American heritages; and participate in field trips. Because Project Reach was developed for mostly White communities, it has received some national criticism for being too removed from practical racial cooperation. But given the demographic realities, communities must begin someplace.

Teachers can build tolerance in early childhood, says Barbara James Thompson, by "role-playing a bus boycott, choosing the unknown contents of a beautiful box and a dirty box, and by encountering discriminatory signs in classroom activity." Such object lessons point out the hidden values in the child's assumptions and provide role-models worth emulating.

Resources for teaching about racism are listed by Samuel Totten. These materials teach about the "destructive effects of stereotyping, prejudice and discrimination."

How Can Schools Preserve Ethnic Identity in the Context of Racial Integration?

It is unnecessary to force a choice between integration of schools and the preservation of ethnic identity. In the Rafael Hernandez School in Boston, students work on shared learning tasks in the target language (English) without a double standard of performance expectations, says Charles Glenn. Hispanics, Blacks and Whites also work on Spanish and receive a positive message of its cultural value through drama and creative writing.

Of comparable importance are the programs, such as those offered by magnet schools, that encourage minorities to choose fields of math, science and computer technology. The EQUALS program designs materials that help parents as well as teachers provide the motivation for minorities to excel in these areas.

Glenn believes that a misunderstanding about the meaning of ethnicity and culture accounts for the reluctance of some educators to risk tampering with ethnic heritage. Ethnicity has to do with generational heritage and history. Culture, on the other hand, is the ideas, customs and art of a people's living present. Culture is not static but rather a dynamic context for social life that all people have a right to shape. Multicultural education must distinguish between culture and ethnicity if it is to preserve minorities' ethnic identities while freeing them to participate fully in shaping the culture of society.

When these two concepts – ethnicity and culture – are made indistinct, schools can become encumbered with new stereotypes. Cultural relativity is the logical outcome. In this view, equal value is posited for all cultural and religious expressions. In contrast, good education allows students to pursue objective criteria for determining what is good or bad, valuable or useless in any particular culture. Racism *may* affect the way one regards another's cultural or religious preference is racist.

Educators have gained many insights into the nature of racism. Multicultural education provides some excellent measures to root out prejudice and to foster appreciation for racial and ethnic differences.

How Can Administrators Prevent Racism?

Educators can employ several strategic, motivational, and confrontational means to change racist behavior. The following list incorporates some steps that have been proved effective.

1. Articulate a clear statement of expectations regarding racism.
2. Establish and enforce a series of consequences for violations of those expectations.
3. Respond to racial incidents quickly and fairly by gathering adequate evidence. Correction should be remedial.
4. Discourage students form congregating on the school grounds according to race.
5. Design seating assignments with a priority on integration.
6. Rely on peer counseling whenever possible.
7. Seek advice and support from parent and student advisory boards.
8. Enlist the help and advice of key minority leaders in the community for teacher workshops, assemblies and arbitration of racial incidents when appropriate.
9. Reward those who strive to reduce racism in their schools and classrooms.
10. Hire and assign an appropriate balance of minority faculty and staff to act as role-models and provide an adequate base of authority for policies and discipline.

Reprinted from: Beswick, Richard. "Racism in America's Schools." *ERIC Clearinghouse on Educational Management* (ERIC Digest Series, Number EA49, 1990).

Celebrating Cultural Differences: Integrating the Language and Cultural of Staff and Students in Campus Life

Aurelio M. Montemayor, M.Ed.

No human being is born a racist or, for that matter, with any other inherent form of bigotry. Our nature is to be cooperative and caring. If this assumption seems to contradict our daily experience, it is simply because we have all been hurt. It takes much work – and adults do the work persistently – to inculcate prejudice and negative judgement, fear and suspicion in young children. Paraphrasing a song from a 1950s musical: children have to be taught to hate, before they are six, or seven or eight…they've got to be carefully taught.

A variety of classroom activities are explored that illustrate ways to draw on the resources of each student, his or her family, language, culture and traditions to teach most content areas. The interest and critical thinking that result not only enhance self concept but also further the cognitive skills that all our students need.

All of us have been hurt, consistently, continuously and grow up to feel intense dislike, suspicion, fear and anger toward others. We see individuals as being bad because… And they see us as bad because… One picture of the world is to imagine all human beings forming a huge circle, each clubbing the person in front while being clubbed by the person behind. We are all hurting and being hurt. Racism is one pervasive form of hurt that is passed on socially and requires conscious work to eliminate.

IDRA's work is most powerful and effective when we create contexts of acceptance of cultural and linguistic differences, rather than forcing educators and adults to look at their prejudices. We strive to uncover the innate feelings of community and acceptance. We also resist making presentations about any particular group or culture. Any presentation that purports to describe, define and explain any ethnic or racial group will too easily fall into stereotypes. What works best is to allow each individual to explore personal experiences that have been important in forming the person as he or she is now.

The investigation begins with sharing such things as personal examples of bravery, fond early memories with family and listing of personal heroes and heroines, especially those who are ethnically or culturally identified.

The typical agenda and objectives of an IDRA introductory workshop include the following:

Agenda	Objectives
What is culture?	To arrive at a working definition of culture
Levels of culture	To categorize different aspects of culture into six specific levels
Classroom application	To experience and apply cultural topics on campus and in classroom activities

From the personal sharing, a definition by key words and synonyms is constructed by the group. The brain stormed list is then categorized, using the six levels of culture as summarized in Josue González' dissertation, "A Developmental and Sociological Rationale for Culture Based Curricula and Cultural Context Teaching" (1974). The six levels are: formal, deep, situational, language and communications, humanistic and historical (see box).

As individuals categorize the elements they brain stormed and shared from personal experiences, they discuss how schools deal with culture. Usually schools will focus on more stereotypic, less meaningful aspects of culture and ignore the deeper and more personalized aspects of culture. The discussion analyzes the trivialization of culture and leads to an exploration of culture as an ongoing investigation and as an important context for teaching all content areas.

Schools often will dedicate a day, week or month for "culture" with cutesy, folksy crafts, foods and costumes. Moving away from these stereotypic, superficial activities, workshop participants can discuss ways teachers and children can investigate, compare and draw on each other's family background and history as a source of information for teaching language arts, math, social science, art, etc. Participants then experience activities that reflect an ethnographic and constructivist approach to culture and apply them to daily school activities.

When the group is open and willing, it can continue with deeper levels of personal cultural investigation. The participants form a panel and each panelist responds to four questions from a particular perspective selected (x):

What is great about being x?
What is hard about being x?
What don't you ever want to hear said again about x.
What do you expect from your allies?

The rest of the participants listen without interaction. After several panelists have responded, all participants form "think and listen" pairs and take turns sharing whatever came up for them. This process is very powerful. It allows individuals to share how they have been hurt and allows others to listen empathetically. The "x" can be race, ethnicity, class, age-group, gender or any other class or group identification.

It is important that each panelist be allowed to speak without being questioned or evaluated. Participants may not bring up anything shared afterward unless the speaker brings up the topic. The purpose is not to focus on victimization or making anyone feel guilty, but to allow individuals to listen to each other with compassion and understanding. The economic and social underpinnings of racism and bigotry can be removed with individuals listening to each other, developing compassion, understanding and friendship, experiencing that it is inherently human to cooperate, collaborate and accept each other's dignity and worth.

Almost any curricular objective and classroom activity can be integrated into the workshop with concepts and themes that validate the language, culture and traditions of the children in the classroom, on the

Celebrating Cultural - continued on page 14

The Six Levels of Culture

Formal Culture

- literary landmarks
- contents of museums
- music of ancestral groups
- art and dance
- holidays and parades

Deep Culture

- family ties and relationships
- friendships
- pride and self respect
- dictates of conscience
- milestones in personal life

Situational Culture

- inter- and intra-group relations
- well-known contemporary personalities
- social change awareness and recognizing change agents
- physical similarities and differences and perceptions
- diet: nutrition and rituals accompanying

Language and Communications

- preferred manner of speaking
- origins of the language and its elements
- people and place names
- gestures or postures
- current usage, colloquialisms
- games and entertainment

Humanistic Values

- forms of kindness, humor, self and other validation
- concepts of justice, fairness, competition and cooperation
- unselfishness, leadership
- concepts of human capability and potential

Historical Culture

- politicians, educators, artists, explorers, scholars, etc.
- events recorded and remembered
- ancestral contributions evidenced in contemporary life
- geography and its effects on ancestral group history
- origins of surnames

Source: "A Developmental and Sociological Rationale for Culture Based Curricula and Cultural Context Teaching," by Josue Gonzalez (Unpublished dissertation, 1974).

SPARING MY CHILDREN FROM "THE FEELING"

My family has lived in what is now the United States since 1723; six generations of Yzaguirres have been American citizens by birth. I have been privileged for the past 20 years to serve my country and my community as the head of a prominent civil rights organization. I have met with presidents, have dined with cabinet members and senators and have broken bread with captains of industry.

And yet, like each of my forebears, my status as an American is questioned on an almost daily basis. Every time someone mispronounces my (admittedly unusual) name, asks when I came to this country, questions my nationality, comments on my speech accent, or even "compliments" me on my English, I get "the feeling." I find it difficult to explain to those who haven't had it – a combination of anger and frustration, fear and humiliation, sadness and regret.

Raul Yzaguirre

Each generation of Yzaguirres has known "the feeling." My great-great grandfather knew it; he became an American citizen through conquest and had both his old property rights previously guaranteed by the Constitution of Mexico and his new right to vote guaranteed by the Constitution of the United States, ignored. My maternal grandfather knew it, when in the 1920s he barely avoided a lynching for violating a curfew and later in the 1930s when he escaped deportation because of his Mexican origin. My father knew it, though he too was one of the "lucky ones" who escaped massive harassment in the 1950s. I knew it even as a youth, when I was counselled to carry an ID card at all times "for my own protection" to prove I was an American.

My entire professional career reflects an attempt to assure that my children and my grandchildren would be spared "the feeling;" today, in the 1990s, the United States teeters on the brink of institutionalizing it. A well-motivated desire to find an easy, simple solution to the problem of illegal immigration, combined with the seductive allure of new technology, has led to calls for a sweeping new policy that requires that all Americans be approved by a government computer before being permitted to work. This is not a new debate; the National Council of La Raza (NCLR) has questioned the wisdom of such schemes for two decades. But anti-immigrant hysteria in this country has grown to levels that parallel the 1930s and 1950s, when thousands of my forebears' friends, relatives and neighbors – citizen and noncitizen alike – were unlucky enough to be "repatriated back" to Mexico, a country in which many had never before set foot. In the midst of this hysteria, the facts unearthed from our research and the arguments stemming from our analyses have been dismissed and our motives challenged by some.

So NCLR retained the services of an eminently qualified consultant, one thoroughly familiar with the issues but with no axe to grind, to carry out an exhaustive analysis of the issue. I think the results speak for themselves. As the debate moves forward, these new "Big Brother" verification schemes will be exposed as inaccurate, ineffective, discriminatory, costly and subject to abuse.

Under this system, those who have the misfortune to have their names mis-spelled in computer records or have their records mixed with someone else's, will lose job opportunities. Who among us hasn't been assigned debts that were not ours by a credit bureau computer, or had our records "lost" by a government agency or even been told that, as far as the computer is concerned, we were no longer alive? Who among us doesn't fear the unwarranted disclosure of sensitive or personal data by a massive web of inter-connected data bases? The emerging public exposure of these verification schemes will graphically illustrate for every American "the feeling" that I and every other Latino knows so well; as a result, I believe such schemes will be rejected.

The question of immigration control is a serious one; it deserves earnest analysis and thoughtful consideration. It does not deserve a simplistic and dangerously flawed "magic bullet" that will divert attention and resources away from less intrusive, less dangerous, less discriminatory, less costly and ultimately more effective alternatives.

Raul Yzaguirre is president of the National Council of La Raza. The above is reprinted from the foreword to the NCLR publication State of Hispanic America: Racing Toward "Big Brother" *(1995) with permission.*

Everything Old Seems New - continued from page 4

can be rationalized.

In response to a question such as, "Do you believe in education segregated by race?," the old racist would say, "Yes, mixing the races always causes more problems than it solves; they should go to school with their own kind," or something to that effect. The aversive racist might say: "Absolutely not! Children of different races should go to school together. I just think it's horrible, however, that those poor kids have to spend so much time riding buses to get to good schools. They should make their neighborhood schools better."

Likewise, an old-fashioned racist teacher or administrator might be paternalistic and patronizing to minority parents while interacting in a meeting with them because of his or her belief that the parents do not have the intellectual capacity or skills to handle school business. The aversive racist, on the other hand, might simply overwhelm the minority parents with school "stuff," not because he or she believes the parents are peers and can handle it, but to justify his or her belief about the parents' inability to support their children's school success.

The old fashion racist would read the book *The Bell Curve* (which seeks to prove that intelligence is determined by race) and respond, "See, Blacks are inferior to Whites, and look at what it is doing to our country!" An aversive racist would read the book and say, "While it's hard to dispute science and research, I think everyone deserves a chance to be all he or she can be." M. Singham comments that *The Bell Curve* was written for both the scientific and nonscientific communities and that in fact the nonscientific community is the main audience:

> Perhaps the main audience consists of the nonscientific community, especially those journalists and politicians who can be expected to seize upon the statements that support their attempts to further marginalize the poor and minorities. These people can now claim that "science" justifies the gutting of [federal] programs (1995).

A leap that the aversive racist is making beyond the old fashion racist is that in research where respondents rate Blacks and Whites on negative scales of characteristics, Whites show no bias against Blacks. When they are rating Blacks and Whites on positive scales of characteristics, they rate Whites more positively. It is not that Blacks are worse, necessarily, it is just that Whites are better, they figure (Dovidio, 1993).

While these differences may seem too subtle to really matter, they could account for more of the persistent problems of racism in schools than one might first imagine. People's ways of thinking, their attitudes, do affect they way they perceive and behave. A teacher with such an aversive attitude could do a lot of damage to a group of minority children. On a personal level, a minority teacher could do a lot of damage to a group of majority children, if it would be tolerated by majority parents.

Systems also could harbor these distinctions in perceptions about minority students and how they treat them to the point of believing that minority students cannot excel, behave, persist or complete school, not because they are inferior to non-minority students, but because non-minority students just seem to have more of what it takes to be successful in schools.

It is quite possible that we, in education, need to be creating more candid dialogues about the area of teacher expectation and attitudes and the impact of those attitudes on teacher behavior including teacher-student interaction, classroom instruction, selection of methods and materials and, ultimately, student outcomes. It is quite possible that, while they no longer manifest the old-fashion racists ways of thinking, believing and behaving, many teachers are plagued by aversive racist characteristics and behave accordingly in their classrooms. The discussion could be well worth it, if it leads to new ways of dealing with new forms of prejudice, racism and discrimination through more focused staff development, administrative and systemic support for radical change, accountability for personal growth and development, and increased student achievement and other outcomes.

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Bradley Scott is a senior education associate in the IDRA Division of Professional Development.

COMING IN MAY!

THE SIXTH ANNUAL COCA-COLA VALUED YOUTH NATIONAL TRAINING SEMINAR AND VALUED YOUTH CONFERENCE

Whether you are already involved in this successful cross-age tutoring program or are simply interested in how it might be implemented in your school, here's your chance to get involved. Make plans ***now*** to attend the Sixth Annual Coca-Cola Valued Youth National Training Seminar!

May 16-17, 1996
Our Lady of the Lake University
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Special events and presentations include:

- **Panels and individual speakers** will detail the program components and explain how tutoring can help students in at-risk situations stay in school. Valued Youth tutors from a number of campuses will display their work and be available to answer questions.
- **A student panel** will give every participant a chance to hear from the students about what makes the program work for them. Valued Youth **parents** will also be on hand to share their experiences with the program.
- **School site visits** are planned to provide participants the unique opportunity of seeing some of San Antonio's Valued Youth tutors in action.
- **Concurrent sessions** with the IDRA site coordinators will provide additional program review and planning time for current program participants.
- **A gala luncheon** in honor of our participating Valued Youth tutors and parents will cap off the seminar with a very special guest speaker.

For more information contact Linda Cantu or Lena Guerra at: 210/684-8180, fax 210/684-5389.

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Affirmative Action - continued from page 1

the University of California has changed dramatically through affirmative action policies. In 1984, 70 percent of the University of California's student population was White, while Hispanics made up only 7 percent. Ten years later, the percentage of Hispanics almost doubled to 13 percent (*Hispanic Outlook*, 1995).

The effects can also be seen in medical schools. In 1968, there were approximately 735 Blacks in medical schools. The majority, or 71 percent, could be found in two predominantly Black medical schools: Howard and Meharry Universities. Out of the hundreds of White medical schools in the United States at that time, only 0.6 percent (or 211) Blacks made up part of the total of all other medical schools. As a result of stricter and more aggressive recruitment and admissions programs initiated in the 10 years that followed, the number of Blacks in 1978 rose to about 3000 in the predominantly White medical schools, approximately 5 percent of their total population (Bundy, 1977).

Trends in the Dismantling of Affirmative Action

Affirmative action is facing difficult times. There is a conservative political tide sweeping the nation. The "new" U.S. Supreme Court and politics in California are two places we can see these effects.

In two rulings by the Supreme Court in 1992-93, the first changes in the tide away from affirmation action were decided. In the first case, *St. Mary's Honor Center vs. Hicks*, the court ruled five to four on requirements that would make it more difficult to prove discrimination on the basis of race, gender or religious preference. In *Shaw vs. Reno*, the Supreme Court ruled five to four that congressional districts created to give minorities a majority of votes may be unconstitutional and unfair to White voters (Lehr, nd).

Officials at the University of California voted in 1995 to eliminate race and gender as factors in considering persons for employment, admissions and business or awarding financial aid or business contracts.

The state of California presently has placed the California Civil Rights Initiative (CCRI) on the ballot for 1996. This initiative would eliminate race or gender in considerations for employment, admissions to universities, and awarding of financial aid and business contracts in the entire state of California. Supporters of CCRI feel confident that California voters will approve this initiative because of the climate created by the passage of Proposition 187 last year, which, among other things, denies educational and health services to undocumented families.

Supporters of CCRI argue that affirmative action accepts less qualified candidates and lowers standards and that White males are unfairly discriminated against. Others feel that affirmative action has accomplished its societal goal, that racism is no longer an obstacle and that today's society is "color-blind" in dealing with minorities and women.

The Claim of Lower Standards

Facts do not support the claim that affirmative action lowers standards. At the University of California, for example, the average grade point average of Latino students stands at 3.7 (compared with 3.3 minimum required). All students accepted at the University of California must be in the top 12.5 percent of their class. These numbers show that at the University of California, minorities are held to the highest standards set (*Hispanic Outlook*, 1995).

AFFIRMATIVE ACTION HAS GIVEN PEOPLE THE OPPORTUNITY TO ACCESS EMPLOYMENT AND EDUCATION. IT HAS MOVED US FORWARD TO A MORE LEVEL PLAYING FIELD. BUT THERE IS STILL SOME LEVELING TO DO.

Affirmative action opponents also claim that White students who excel on standardized tests lose out to minority students who do less well and are accepted into universities even though their scores are lower. Standardized achievement test scores themselves are under attack to prove their validity in showing success in school. There is no evidence to confirm that doing well on standardized tests predicts success in school. Conversely, there are studies that show that women's performance in college has been equal to men's despite differences in standardized test scores. The same holds true for minorities (Cantu, 1995). The College Board and the Educational Testing Service (ETS) that prepare the SAT, admit that the SAT cannot predict success in school.

In judging the performance of military personnel, the military has found that standardized test scores did not predict success in the military. During a study called "The Hundred Thousand," the military found that there was no substantial difference in the success of enlistees who entered the military using lower criteria. In fact, enlistees who entered as "category fours" (the lowest entrance criteria) and those who entered as

Affirmative Action - continued on page 11

"Equality of educational opportunity refers not to inherent capacities, but to the environmental influences that shape and condition the growth and development of the individual. The concept does not denote equality of intellectual and physical capacity of all men in all places. Instead, it rests on assumptions relating to the origins of inequalities. It assumes that social inequalities stand in the way of educational opportunity and, thus, constitutes barriers to general equality of opportunity. The key word, then, is opportunity, the opportunity to get an education of whatever amount and kind one's capacity makes possible. It is opportunity that must be equalized."

Emanuel Hurwitz, Jr. and Charles A. Tesconi, Jr., *Education for Whom? The Quest for Equal Educational Opportunity*, (New York: Dodd, Mead & Company) pg. 16.

Affirmative Action - continued from page 10

"category ones" (the highest entrance criteria) showed no difference in success (Cantu, 1995).

Still, there are various admissions procedures and standards in place. Universities and employers still set guidelines and standards. Long before affirmative action became a buzz word, universities diversified their campuses regionally taking students from the south, west, central and eastern United States. Qualified students from within a university's own community are often passed by to allow students from outside the community to attend. In these cases, sometimes "less qualified" students, regardless of their color, are recruited into schools. In the area of athletics in colleges and universities, athletes are traditionally recruited and selected with full tuition over much more qualified candidates in order to support a successful sports program.

The successful performance of woman and minorities in schools and the success of enlistees in the military throws doubt on traditional measures used to screen military, employment or university applicants has having validity. White males do better on standardized tests, but there is no evidence that supports that in doing so they are more successful in employment or educational success or attainment. What is true is that they have been given many more opportunities and access to employment and education because of it. Possibly, the real predictor of success is "opportunity."

Additionally, there are many qualified and capable women and minorities who over the years have been overlooked in employment and educational opportunities. Affirmative action gives these individuals the opportunity to compete and be selected for opportunities where they previously have been excluded because of discriminatory practices. The assumption that all minorities and women in universities or employment are underqualified is in itself racist and discriminatory. Perhaps, it is more appropriate to say that universities and employers have changed their guidelines rather than to say they have lowered standards.

The Claim of Reverse Discrimination

One argument is that White males are being unfairly discriminated against. But according to a report by the Office of Federal Contract Compliance, of about 3000 reverse

Affirmative Action - continued on page 12

History of Affirmative Action

The origins of affirmative action are intricately linked to discrimination in the United States. The following is a brief outline of this history.

1940s President Roosevelt signs an order making discrimination illegal in defense contracting.

1954 The U.S. Supreme Court rules in *Brown vs. Board of Education* that "separate but equal" facilities on the basis on race are unconstitutionally discriminatory.

1964 Congress passes the Civil Rights Act prohibiting discrimination based on race, sex, national origin and religion in employment and education.

1965 President Johnson signs an executive order requiring federal contractors to undertake affirmative action to increase the number of minorities they employ.

1969 Department of Labor hearings expose continued widespread racial discrimination in the construction industry. In response, President Nixon develops the concept of using "goals and timetables" to measure the progress of federal construction contractors in increasing the number of minorities on their payrolls.

1970 President Nixon ends the use of goals and timetables by all federal contractors.

1974 President Nixon declares that affirmative action programs should also include women.

1978 The U.S. Supreme Court rules in *Regents of California vs. Bakke* that universities may take race into consideration as a factor in admissions when seeking to accomplish diversity in the student body. The court also rules that quotas cannot be used in voluntary affirmative action programs in admissions unless absolutely necessary.

1989 The U.S. Supreme Court rules in *City of Richmond vs. Croson* that the standard to be used in evaluating affirmative action programs in contracting is one of "strict scrutiny."

1990 Congress passes the Americans with Disabilities Act which prohibits discrimination on the basis of disability in places of public accommodations.

1995 In June, the U.S. Supreme Court rules in *Adar and Constructors, Inc. vs. Pena* that the strict judicial scrutiny standard articulated in the *Croson* case also applies to affirmative action programs mandated by Congress as well as those undertaken by government agencies.

1995 In July, the University of California Regents vote to remove consideration of race, ethnicity, religion, gender, color or national origin in admissions, contracting and hiring.

1995 In August, Governor Wilson files suit against many state agencies and commissions he oversees, against minority and women professionals, and against civil rights groups challenging affirmative action programs in the state of California.

Source: Mexican American Legal Defense and Education Fund

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Affirmative Action - continued from page 11

discrimination cases filed by White males between 1990 and 1994, only 1 percent to 3 percent constituted employment discrimination. The courts found the majority of the cases to be meritless and that the White male job applicants were less qualified for the jobs than were the chosen female or minority applicants (Wharton, 1995).

There is a preponderance of evidence and incidences that continue to demonstrate that, despite laws and affirmative action plans created to equal the playing field for minorities, huge discrepancies still exist in education and employment.

In an *Atlantic Monthly Journal*, Stanley Fish says that, in looking at the injustices of affirmative action, there is no way to equate what has happened to Blacks in our country to how "reverse discrimination" is hurting White males:

> Blacks have not simply been treated unfairly; they have been subjected first to decades of slavery and then to decades of second-class citizenship, widespread legalized discrimination, economic persecution, educational deprivation and cultural stigmatization. They have been bought, sold, killed, beaten, raped, excluded, exploited, shamed and scorned for a long time (1995).

When looking at affirmative action to rectify a far greater wrong of lost educational and employment opportunities, it is difficult to sympathize with a group that claims "reverse discrimination." It is hard to feel that White males are being treated "unfairly" when you look at the historical and grievous acts perpetrated in the name of real racism.

Despite claims by White males that they are being unfairly discriminated against, the facts are:

- According to a January 1994 study by the U.S. General Accounting Office, two-thirds of all minority-awarded scholarships in four-year institutions account for no more than 5 percent of all scholarship dollars, and financial aid based solely on race accounts for only 1 percent of all financial aid (Alicea, June 1995).
- The 1990 census says that for every Hispanic manager in California's private sector industries, there are 62 White (non-Hispanic) managers (Bergheim, 1995).
- In 1990, Whites totaled 58 percent of California's population, but in 1993 totaled 79 percent of the faculty (Bergheim, 1995).
- In 1990, White males in California were earning $10,000 more than equally educated women, African Americans or Hispanics (Bergheim, 1995).

In the year 2000, four-fifths of the U.S. workforce will be made up of women, members of minority groups or immigrants (Jung, 1993). The turn of the century is only five years away. It is this group that will be providing the tax base and economic direction of our country. Minorities and women will fill the jobs in medicine, technology and teaching. But they will not be qualified if we do not start preparing now.

Affirmative action opponents say that with the dissolution of affirmative action admissions policies will be more fair and students will be admitted based on their grades and qualifications not on the color of their skin (*Hispanic Outlook*, 1995). But advocates of affirmative action contend that if affirmative action policies were to be dismantled, the following would result:

- Higher education admissions for African-Americans could drop 40 to 50 percent. For Hispanics, admissions could fall 5 to 15 percent (*Hispanic Outlook*, 1995).
- The climate for minorities entering colleges would return to a climate of "We don't want you" (*Hispanic Outlook*, 1995).
- Financial aid targeting minorities and women would no longer exist, making it difficult for these students to attend college.
- Overall, because our society is not color-blind, because racism still exists, African American, Hispanic and female students would again find it difficult to compete in the areas of education and employment.
- Employers and universities would no longer be obligated to meet any standards created to protect the interests of minorities and women. We would see less diversity in the workplace and in universities.

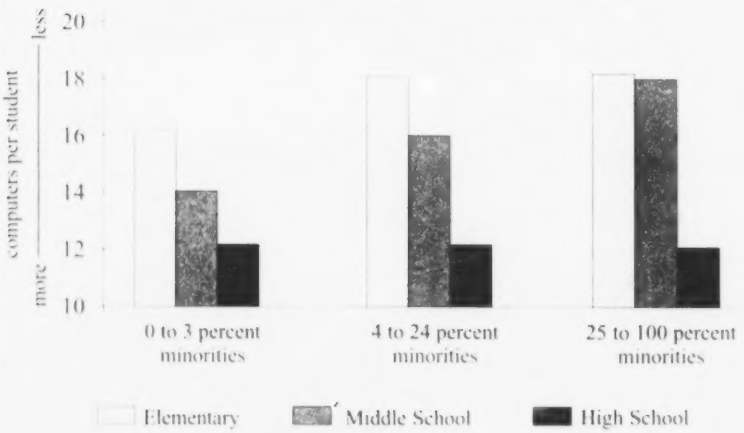
Has affirmative action accomplished its societal goal? Have we reached a place in the United States where we can say that racism is eliminated and, in saying so, safely assume that people will have access to employment and education regardless of their color, gender or religious preference? Evidently not, if the predictions above are accurate.

ABC's television program, *PrimeTime Live*, broadcasted in 1991 a study that exemplifies the fact that our society is not color-blind. In this study, a camera crew followed two men who were identical in educational attainment and cultural background, were both affluent and were well dressed. The only difference between the two was that one was Black and one was White. In every encounter, the Black man was either ignored or given suspicious

Affirmative Action - continued on page 13

DID YOU KNOW?

Average Student-Computer Ratios in 1992



Source: U.S. Congress, Office of Technology Assessment. Teachers & Technology: Making the Connection, *OTA-EHR-616 (Washington, D.C.: U.S. Government Printing Office, April 1995) pg 100.*

Affirmative Action - continued from page 12

attention. He was asked to come up with more for the same goods such as a higher down payment for the same car. He was turned away as a prospective tenant. He was treated differently and made to feel inferior and unwanted in every circumstance. This experiment shows that this man, because he was Black and despite all his education, social and economic advantages, was still subjected to racism. It shows that in fact race, not socio-economic status, dictated how both were treated (Fish, 1995).

In a similar 1991 study by the Urban Institute of employment practices in Washington, D.C. and Chicago, equally qualified, White and Black applicants were used to test bias in the workplace. The applicants were matched identically for speech patterns, age, work experience, personal characteristics and physical build. They were sent to answer newspaper advertised job positions. Investigators found repeated discrimination. The higher the position, the greater the discrimination. White male applicants were offered jobs three times more often than were equally qualified Black applicants. The investigators found that discrimination is "widespread and entrenched" (Beauchamp, 1993).

Racism exists. Because of racism, many people have been denied access to educational and employment opportunities. The civil rights movement and the legal remedies applied to correct these injustices exist solely to correct the imbalance in education and employment caused by past discrimination and racism, not to exclude a certain group of people from benefiting equally in achieving the "American dream." Looking historically, we know that racism was deliberately, detrimentally and injuriously used to exclude minorities from benefiting economically or educationally because they were considered inferior.

Given these facts, some members of Congress such as Senators William Cohen (R-Maine), Carol Moseley-Braun (D-Ill) and Paul Simon (D-Ill), have spoken their support for continued affirmative action policies. They feel this is necessary to ensure an end to discrimination and promote diversity in the workplace. Senator Cohen comments, "Racism is not a thing of the past, and the field is not level" (Hyde, 1995).

Affirmative action has given people the opportunity to access employment and education. It has moved us forward to a more level playing field. But there is still some leveling to do.

As Justice Blackmun said in 1977, "In order to get beyond race, we must first take account of race. There is no other way. And in order to treat some persons equally, we must treat them differently."

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Linda Cantu is a research associate in the IDRA Division of Research and Evaluation.

Conference on the Education of Hispanics

The Second Annual Conference on the Education of Hispanics will be held from 8:30 a.m. to 5:00 p.m. on April 20, 1996 at Leonard Middle School, 8900 Chapin Road, in Fort Worth, Texas.

This year's theme "The Presence of the Invisible Majority: A Showcase on Hispanics" focuses on research, instructional processes and other strategies that have proven to be effective in meeting the needs of our Hispanic youth.

Keynote speeches will be given by Mr. Robert Fernandez, member of the Texas State Board of Education, and Dr. Elma Gonzales, Director of Undergraduate Programs in Science, UCLA.

Pre-registration runs form February 20, 1996 to April 1, 1996. Participants not able to make the April 1 deadline can register on-site Friday, April 19, from 5:30 p.m. to 7:30 p.m. or Saturday, April 20, from 7:30 a.m. to 8:30 a.m.

The conference is being sponsored by the Fort Worth Hispanic Administrators Association, the Fort Worth Association for Bilingual Education, and the Fort Worth Independent School District. For more information call 817/871-2237 or 817/922-6860.

Upcoming Event

"Connecting U.S. Schools with Language-Minority Americans"

National Association of Bilingual Education (NABE)
25th Annual International Bilingual/Multicultural Education Conference

March 12-16, 1996
Orlando, Florida

For more information, call NABE at 202/898-1829

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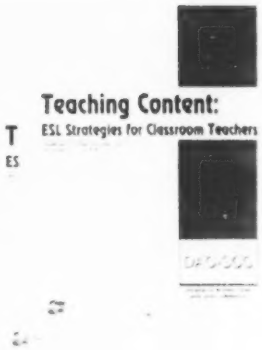
Desegregation Assistance Modules Available

Teaching Content: ESL Strategies for Classroom Teachers

by Frank Gonzales, Ph.D.



This training module is designed for trainers to assist classroom teachers to modify their teaching strategies to meet the needs of language-minority students. Use this tool to familiarize participants with the linguistic and cognitive needs of language-minority students in the content area classroom. Help teachers acquire strategies that allow language-minority students to participate successfully in the content area classroom. Participants can also experience science, mathematics and social studies hands-on activities that incorporate strategies appropriate for language-minority students. This 53-page module comes with session outlines, a pre post test, and handout and transparency masters. (ISBN 1-878550-56-X; 1995 Revised)

Federal Statutes and Directives Regarding National Origin Students

by Frank Gonzales, Ph.D.

This technical assistance module for trainers concentrates on familiarizing participants with the legal aspects of providing services to limited-English-proficient (LEP) students. Use this module to familiarize participants with the demographic changes occurring in the United States and with the federal requirements concerning LEP students. Participants will also become familiar with procedures necessary to ensure the rights of LEP students and will apply this information to their campus, district, etc. This 49-page module comes with session outlines, a pre post test, handout and transparency masters, and background readings. (ISBN 1-878550-61-6; 1996 Revised)

Each module is $8.50 and is available from IDRA at 5835 Callaghan Road, Suite 350, San Antonio, Texas 78228-1190; 210/684-8180; fax 210/684-5389; E-mail: cgoodman@txdirect.net.

Celebrating Cultural *- continued from page 6*

campus and in the community.

For example, an activity that begins with children reporting, listing and comparing how rice, potatoes and beans are cooked and eaten at home can then be made into a regional, national and international study and comparison of dietary habits.

Or, it can be a language arts, social studies and science activity. Each student can begin a family tree and trace the family back to great grandparents giving as much history as the family can help the student put together: e.g. country of origin, tracing any migration and how the family dispersed or didn't, language(s) spoken, jobs or professions.

On a deeper level, students can explore the concept of beauty by initially describing the most beautiful woman in his or her family and explaining the reasons she is so beautiful. External physical beauty is compared to internal beauty. A discussion, followed up with written essays, on what each student's mental image of what is beautiful, leads to a discussion of the inherent beauty of each person and how social judgements and images constrict our self concept and the judgement of others.

In IDRA workshops, a variety of classroom activities are explored that illustrate ways to draw on the resources of each student, his or her family, language, culture and traditions to teach most content areas. The interest and critical thinking that result not only enhance self concept but also further the cognitive skills that all our students need.

Capitalizing on cultural diversity is not a feel-good carryover from the 1970s but a necessity for the survival and academic success of our students and our teachers. As we continue to explore cross cultural understanding, we find that all human beings ultimately want to understand and be understood. No one is inherently in conflict with anyone else. We can all live together and cooperate. We do not have to live as if there are limited resources available that we have to compete viciously for. The children we teach expect to be accepted and validated for who they are, what traditions they bring from their families and curious about those of the other students and of the adults in school.

Resources

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Aurelio Montemayor is a senior education associate in the IDRA Division of Professional Development.

Coming Up!

In March, the *IDRA Newsletter* focuses on gender equity.

THE THIRD ANNUAL IDRA LA SEMANA DEL NIÑO
THE WEEK OF THE YOUNG CHILD
EDUCATORS' INSTITUTE TO BE HELD APRIL 22-23, 1996

The Third Annual IDRA *La Semana del Niño* Institute, planned for April 22-23 in San Antonio, Texas, will bring together educators and administrators to celebrate the International Week of the Young Child through special sessions on bilingual early childhood education methods and practices. Visit and share ideas with other teachers. Take home a notebook full of ideas for your classroom. Join in site visits to various early childhood programs. All personnel involved in bilingual early childhood are encouraged to attend and enjoy San Antonio during Fiesta week!

The theme of this year's institute is *Nurturing Leaders for the 21st Century*. IDRA knows that preparing for the 21st century means restructuring schools to help *all* children to be ready to succeed, excel and face the challenges of the next century. During this conference, IDRA will continue its tradition of bringing you quality professional development through nationally-known speakers and topics including:

- Playscapes and playgrounds
- Reclaiming schools – empowering parents to create successful schools
- Protocols of volunteering
- Implementation of linguistic diversity in early childhood environments
- Creative financing

Here's What You'll Learn

Developmentally Appropriate Practices

- Assessment
- Hand-on equity-based science
- Multi-age grouping
- Use of technology in the classroom
- Bilingual education
- Playtime and playgrounds

Parental Involvement

- Volunteering
- Children's right to quality education
- Empowering parents

Restructuring

- Financing support for early childhood
- Use of facilities to nurture very young students
- Diversity

Registration

Registrations for the Third Annual IDRA *La Semana del Niño* Institute will be accepted through April 15, 1996. The fee per participant is $60. Complete the form at right and send with a check or purchase order to the address below. For further information about the institute or IDRA's involvement in early childhood education, contact Hilaria Bauer at 210/684-8180.

Accommodations

The institute will be held at the Airport Hilton on Loop 410 in San Antonio, Texas. A special room rate has been established for participants. For more information and to make reservations, call the Airport Hilton at 800-445-8667. Be sure to identify yourself as part of The Third Annual IDRA *La Semana del Niño* Institute. The hotel reservation deadline for the reduced rate is April 5. (Sorry, IDRA cannot make hotel reservations; all arrangements are the responsibility of the individual participant.)

Institute Sponsors

The Intercultural Development Research Association (IDRA) and the National Latino Children's Agenda are pleased to bring you the Third Annual IDRA *La Semana del Niño* Institute. Supporting IDRA projects include the *Multifunctional Resource Center - Service Area 9*, the *Desegregation Assistance Center - South Central Collaborative*, the *Evaluation Assistance Center - East*, and the *STAR Center*. Each of these IDRA projects provides specialized training and technical assistance to Texas public schools. Information on how your campus can use these resources to improve instruction and assessment will be available at the institute or may be obtained by calling IDRA at 210/684-8180.

REGISTRATION FORM

❑ **Yes, I will attend the Third Annual IDRA *La Semana del Niño* Institute** on April 22-23, 1996, in San Antonio, Texas. I have enclosed a $60 check or purchase order per participant.

❑ No, I cannot attend the Third Annual IDRA *La Semana del Niño* Institute. **Please contact me with more information** about IDRA's early childhood education training and technical assistance services.

Name _____

Organization _____

Address _____ **Zip** _____

Telephone _____

Fax Number _____

❑ Yes, I want to visit a school site on Tuesday.

❑ No, I do not want to visit a school site on Tuesday.

To register: Complete this form and send with check or purchase order ($60 per participant) to the Third Annual IDRA *La Semana del Niño* Institute, Intercultural Development Research Association, 5835 Callaghan Road, Suite 350, San Antonio, Texas 78228, Fax 210/684-5389. For more information, contact Hilaria Bauer at IDRA (210/684-8180).

HIGHLIGHTS OF RECENT IDRA ACTIVITIES

In December, IDRA worked with **4,592** teachers, administrators and parents through **19** training and technical assistance activities and **72** program sites in **seven** states. Topics included:

- Reading Project
- Project SMARTS
- Planning Two-way Bilingual Program
- Parent Involvement
- Parents Rights and Responsibilities
- Reading Writing Connection

Participating agencies and school districts include:

- El Paso ISD
- Taos Municiple Schools, New Mexico
- Rio Grande City CISD
- East Baton Rouge Parish, Louisiana
- La Joya ISD
- Midland ISD
- Dallas ISD
- U.S. Dept. of Education

IDRA staff provides services to:

- public school teachers
- parents
- administrators
- other decision-makers in public education

Services include:

- training and technical assistance
- evaluation
- serving as expert witnesses in policy settings and court cases
- publishing research and professional papers, books, videos and curricula.

For information on IDRA services for your school district or other group, contact IDRA at 210/684-8180.

INTERCULTURAL DEVELOPMENT RESEARCH ASSOCIATION IDRA

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